SUMMARIES

Excavations At Sannati

- H. T. Talavar

The ancient site of Sannati in Chitapur taluk, Gulbarga dt. is surrounded by remains of stupas at Kanaganahalli and Benagutti, remains of settlement at Kaital and of stupa at Hurabangundi on the other bank of the Bhima in Shahpur taluk. These have initiated study of Buddhist sites of Satavahana times in Karnataka. The artifacts found in the Bhima valley of paleolithic, neolithic and microlithic times take the history of Sannati back to the Stone Age. Sannati is surrounded by the fortitifiations and the citadel occupies 80 acres area which has four metre thick and two to three metre tall fortification.

In the citade called as 'Ranamandala' locally had northern black polished ware (which were rare in Karnataka), Roman potsherds, etc., taking its antiquity to the Mauryan times. Though Ashokan edicts are found in Karnataka, including the one at Sannati, the Mauryan pottery is a new discovery. Wells built with brick of Satavahana times, variety of beads of semi-precious stones, ivory and earth, nails of iron and copper, punch-marked coins, stucco figurines, grinding stones etc., have been unearthed and the excavations are in progress.

Stone Implements from Bhadra Project Premises

- Rajarama Hegde

In the four sites of the Bhadra project area in the Malenad and semi-Bayalunad in the Western Ghat, stone implements have been located (see map). One site is to the north-west of the project site, 3 km away, on both the side of an elevated place. Here qudzite pebbles and splits have been found and an hand-axe of the paleolithic age is unearthed. Second site is within the campus of the Kuvempu University near the water tank hillock, where implements are found at a depth of one to six feet. Pebbles from riverine base brought by stone age man are seen here, and aslo microliths. The third site is on a hill behind Lakshmi Narasimhaswamy temple near the Bhadra Project. Here dolerite dyke pieces are scattered, and below this is a deposit of old stone age and 18 weapons have been located. The fourth site is on the either side of the Bhadra river, few furlongs away from a new bridge. This falls into the Tarikere taluk jurisdiction.

The weapons found here are of (1) early (old) and middle stone age, (2) upper paleolithic age, (3) microlithic age and (4) new stone age. This classification is based on the shape of the stone weapons. If the paleolithic and middle stone age weapons are made of quadzite and granite, neolithic ones are of dolerite. Site No. 1 appears to be a place where weapons were produced. The weapons include, hand-axe, pointed hand-axe, broad faced hand-axe, long round-shaped hand axe etc., of the early stages. Upper paleolithic weapons of quadzite resemble those from the Krishna-Bhima valley in Andhra. Classification of weapons could be done here only with the help of shape of weapons, as the sites are disturbed and stratigraphic identification could not be done.

Newly Discovered Megalithic Sites from Bangalore Rural Dist.

- H. G. Manjunath

Twelve megalithic sites from the Bangalore Rural district have been identified here: (1) At Kalyanapura(Magadi Taluk), there are 35 passage-

chamber(P-C) tombs, in which legged red pots, iron sword, iron arrow-heads and a pair of iron sandals were found, (2) At Mailanahalli in Nelamangala Taluk site 109 porthole cists and 12 passage-chamber tombs,(3) At Aladahalli of the same taluk are 42 P-C tombs and also four caves and six stone shelters, (4) One-mile east of this, near the Mahimapur temple hill are 26 port-holes etc., (5) Elekyatanahalli of the same taluk has four port-holes cists of which two are disturbed, (6) In the Ramanagaram taluk near the village Hanumanapalya are seen eight P-C tombs, (7) At Basavanapura in the same taluk, beside the Bangalore-Mysore highway, there are 104, port-cist burials of which 64 are in tact, (8) Near Vaderahalli village are similar burials, 120 in number, of which 30 are in ruined state, (9) At Gangarajahalli, there are 40 similar tombs of which 20 are ruined, (10) At Aralimaradoddi are 34 tombs, of which 22 have been totally disturbed, (11) Kenjigarahally has 80 tombs of which only 10 are disturbed, (12) Half-a-mile away from this village, on a hillock, on a flat plateau are 41 tombs, of them some being P-C and others port-holed. Here there are many caves, at present harbouring bears. The caves appear to have been residences of Megalithic man. Ramanagaram taluk's sites have many caves and rock shelters, but now are surrounded by wild growth of *flora* and are haunts of bears. The last fact has helped the undisturbed condition of most of the tombs which can be excavated to know further details.

Kattirajahalli- the Centre of Megalithic People.

- K. B. Shivatarak

More than 3000 sites of megalithic age have been identified in Karnataka and Dr. A. Sundara, Dr. B. K. Gururaja Rao, Dr. M. Sheshadri, Mortimer Wheeler, B. K. Thapar, B. L. Rice and others have studied a large number of them. Considerable number of sites are from Tumkur district and Kattirajanahalli in Madhugiri taluk has 50 rocks memorials of which tall upright, granite blocks are also seen, they being only memorial, installations, and one of them being 12 feet tall with a bend and semi-circular shape at the top. The second one is eight feet tall, and its top has a bend like those at the ones at Brahmagiri. Some tombs here have stone joined in Swastika pattern. Some are made of slabs and resemble a box. These are surrounded by stone circles. These are aslo port-holed chamber tombs, and the circular holes, are 15 to 30 cm in diameter. They are mostly on eastern direction. The stone memorials here are variegated in shape can be source of lot of information if excavated scientifically.

Port-holed Cists: Basements or Burials? An Anthropological Approach

- Mrs. Almitra Patel

In December 1993, a land developer north of Bangalore at Kannur uncovered three Brahmagiri-type dolmenitic cists within stone-slab circles, with eastern port-holes and no cap-stones, the orthostats projecting anti-clockwise to enclose a 5'x8' rectangle with monolithic stone floor. Destroyed pottery strewn on the surface around each cist, about 20-40 kg per pit, has been salvaged; also a few crumbling iron arrow-heads and blades etc., but almost no bones. These cists, oriented east-west, lie in a north-south row in line with one exposed dolmen, and form part of an extensive layout of neatly-aligned rows of cists. Other cists are scattered over a one sq km area, and at the next village of Sonnappanhalli. Four concentric cist-circles of 13.9-20.8 m. dia. have badly been bisected by the Hennur-Bagalur Road highway.

The local villagers view is that the cists are not burial tombs but the stone-lined grain-cellars

of ancient circular adobe dwellings with thatched roofs, laid out in an orderly plan in what was a large town for that time. This paper summarises their anthropological reasons for these beliefs, which merit exploration and verification by a fresh look at the layout of this and similar sites. It also lists objections to this idea and suggests areas for further study of megaliths, plus a possible new dating method using the location of portholes or entrances and the orientation of the megalithic structures.

Four Wordly Sculplured Friezes from Kanakagiri: An Analysis

- Sharanabasappa P. (Kolkar)

Kanakagiri (Raichur district) has many stone structures of the Gujjala Nayaka family, that ruled between the 15th and 18th Centruries, the structures inclusive of temples, pavilions, tanks and fort. Of the many sculptured panels here, four which appear to be depicting contemporary life are examined. One is from the Kanakachalapathy temple, where one of the Nayakas, on horse back, appears to be seeking the blessings of his old mother when he is leaving for war front. The second frieze is on a granite rock on the road side (the motif being 1 metre in height and four metres in breadth) depicts a prince travelling with his two consorts, and during the night (as a torch bearer is shown) and behind them is seen a soldier fighting against a tiger with a javeline. He is perhaps warding of the menace that distracted the royal travellers. Third one is from the Hirenayaka temple, and this can be identified with noted saint Chidananda Avadhoota, being carried in a palanquin, accompanied by a royal personage, perhaps welcoming the saint, coming from his matha at Ambamatha nearby. Fouth panel from the same temple appears to be a scene of a prince going for a hunt, his hand holding a gun.

All the panels have people in contemporary dress and jewellery.

A Note on Badami Rock-cut Shrines

- Prof. K. V. Rajagopal

By studying the Vedic rock-cut shrines at Badami and with supporting evidence found at Mahakuta complex, it can be argued that the images here are of Pashupatha cult. Even the image in the Vaishnava shrine (No. 3) like Vishnu seated on curled serpent, Trivikrama, Narashimha etc., if carefully examined reveal that once they had Pashupatha symbols later obliterated. Though this is a surmise, this is not made without reason. Mahakuta has Lakulisha Pashupatha symbols. Kamala Gangavva is used as symbol here. The Pashupatha style of sculpture can be thus traced as the earliest style in Chalukya school of art. But other Shaiva sculptures can be classified as non-. Pashupatha by a close study.

Adishthana and its other Members in "Dakshinathya" Temples

- M. N. Prabhakara

With the help of Shilpa texts like Kamikagama, Manasara, Kashyapa Shilpa, Vimanarachana Kalpa, Paadma Samhita, Mayamata etc., the various parts of the foundation like Upana, Padma, Jagati, Kampa, Vrittakumuda, Kantha, Prati, and Vajana, in Pratibandha pattern and Upana, Jagati, Kampa, Tripattika Kumuda, Kampa, Kantha and Pattika in Adishthana have been clearly identified in the paper. It is an effort to classify the use of technical terms with the help of the authoritative sources.

The Not-Much Known Ambareshwara Temple

- C. R. Shyamala

The Ambareshwara Temple at Ambaranath, a place in between Bombay and Pune is a Chalukyan or Hemadapanthi structure. The temple was built in Saka 982(1061 AD) by the Royal

priest and three others in the days of Mahamandaleshwara Mavmani Raja Deva of the Shilahara family in memory of his brother Chittaraja deva. The Shilaharas of Konkan were feudatories of the Kalyana Chalukya. The article gives a detailed description of the temple and also the sculptured motifs in it which include Hanuman carrying the Sanjeevani Hill, Gajasura Vadha, Markandeya, three-faced Shiva, Shiva in meditating posture, Mahakali, Vishnu, Lakshmi etc., This temple which is in ruins is a magnificent piece of art.

Some Temples and Sculptures seen in Dharwad District of the Pre-Tenth Century Period.

- Dr. R. M. Shadaksharayya

Under the auspices of the Kannada Research Institute, a survey of monuments in some places of Dharwad district was conducted between 1992-94. The survey was guided by published epigraphs. The Kalleswhwara temple at Hirebidari (Ranebennur taluk) is identified as of the 10th century, and the antiquity of the village is taken back to second century B. C. Itagi in the same taluk has the Basavanna temple, which has a Shivalinga with 8th Century features. A two-handed Ganesha image was also found here. Benakanakonda has a herostone of Badami Chalukya times and the Kalmeshwara temple. Hulihalli of the same taluk has the Ramalinga temple built in the 10th century and expanded in the 11th century and there is a residential site, dating back to 2nd century B.C. Hiremaganur of the same taluk has the Kalleshwara temple, often renovated, but the Linga in the temple has 9th Century features. Another sanctum of the temple must have housed Vishnu. Yalavadahalli of the same Taluk has the Ishwara temple, and sculptures found here help to assign the temple to the 10th Century.

At Aralikatti(Hirekerur taluk) has a small Kalleshwara temple, assignable to the middle of the 10th Century. Medur of the same taluk has temples of Doddabasaveshwara, Sanna-basaveshwara (trikuta) and the Huttada Ishwara temple. There are many sculptures here of interest in these temples, Mahishamardini, Surya, Bhairava, Kali, Saraswati being prominent. Hattimattur (Haveri taluk) has the Kalleshwara temple with the two Lingas assignable to the 9th Century. All the temples have been studied with an academic approach.

Punch-marked coins in Karnataka

- Dr. R. Gopal

Punch-marked coins are the earliest coins found in India. On the basis of the weight of these coins, three typological varieties can be distinguished : 99 to 108 grains, 45 to 58 grains and 21 grains to 23 grains. They may be referred to as Karshapana, Masha and Pana respectively.

Punch-marked coins have been found in various places in Karnataka. Only one punch marked coin has been found at Banavasi excavations, assigned to post -Mauryan period. Chandravalli excavations yielded four punch marked coins along with Roman Coins. At the Vadagaon Madhavapur excavations five coins have been found and they have been ascribed to first century B.C. Maski yielded nine coins which are coated with silver. At Dharwad, M. H. Krishna had found eleven coins but the place of their origin is not known. The village Hebbal near Gulbarga has yielded 225 punch-marked silver coins kept in a pot, tied in a cloth. Near Raichur Railway Station were found 63 silver coins, which according to P.L. Gupta belonged to date between 1st Century B.C. to 3rd A.D. The biggest punch marked hoard was formed at Chikka Sindagi (Koppal Taluk). A copper pot and an earthern pot had 5534 silver coins which weighed 16.69 kgs.

This is the biggest such hoard in Karnataka. The copper pot had an inscription 'Chantasa' meaning 'belonging to Chanta'. A.M.Shastri thinks he may be Santa, a feudatory of the area. Recent excavation at Sannati yielded eight silver punch marked coins. They have to be chemically cleaned and studied. Recently at Halavagilu (Bellary District) 144 Silver punch marked coins were found, of which 133 are square and elven circular. They have five symbols.

No evidence regarding the preparation of counterfict punch marked coins in Karnataka has come to light. However, the coins of Vadagaon-Madhavpur have silver coating and hence they may be suspected as counterfeit coins. Punch marked coins in Karnataka came to be used here later than in North India. Most of these coins are Karshapanas of Magadha - Maurya period according to P. L. Gupta.

Marukanahalli Srikantesvara Temple - A Note

- Dr. K. G. Bhatsuri

Murukanahalli is a village, about 7 kms south-east of K.R. Pet Taluk of Mandya District. A ruined temple of Hoysala times was discovered recently and while clearing the debries one stone inscription (8'x 18") was also discovered.

The temple consist of **garbhagriha, aradhamantapa** and a **navaranga.** The roof is in ruins. In the garbhagriha there is a Shivalinga and in the Sabhamantapa in the south of *bhitti* there is a figure of Madhusudhana. The pillars are cylindrical. Though the temple was built during Hoysala period, the pillars, wall decoration and materials used for the temple resemble the Dravidian architecture as practised by the Cholas. The newly discovered Kannada inscription refers that Murukanahalli was a **bhattagrama** of Shantaladevi, situated Modaranadu-70. The Modaranadu-70 comprised an area of the south-east of K. R. Pet taluk. The inscription was written by Siriyachari and the temple was constructed by Amritarashi Pandita. These are the main contents of the inscription.

Introducing Parasgad Fort

- Kallanagauda T. Patil

Near the Yellamma temple near Saundatti is the famous hill fort of Parasgad. Parashurama is believed to have performed penance here and secured his axe. In this holy place a Ratta King raised a fort during the 9th centrury. Keshiraja of Kolhapur acquired it in 1230. Later it fell into the hands of Vijayanagara and Bijapur, and Shivaji strenghtend this fort. Savanur Navabs, Haider Ali and Desai Jayagauda of Shirasangi held it. It became a taluk centre under the Peshwas.

The fort is octagonal in plan and covers an area of 40 acres. It has many stages, many secret paths and a huge depression which can hide hundreds of people. Though in ruins, it is a peculiar structure and was of great strategic importance.

Rock Shelter Painting at Sulekalmatha

- Muthuraju

Sulekalmatha, a rockshelter is situated at a distance of about 8 km to the South of Halsoor in Kanakapura Taluk. We find here many paintings in white. They include motifs like a man holding a sword, a man riding an animal, animals, tree, a woman and a house. We also find many paintings in saffron of human beings and also, in red colour and some writing in 'Shanka' script. It belongs to about 6th Century A.D. and a very rare inscriptions in Shanka srcipt found in South Karnataka. Other paintings on the top portion of rock shelter are not clearly visible.

These paintings, done in the match stick style (or line-drawing) belong to megalithic age

i.e., about 800 B.C. and 'Shankha' script belongs to about 6th century A.D. Some pottery pieces including plates have also been found here. About 2 km from here were also seen two megalithic pit burials.

Draftsmen and Scribes of Inscriptions in Hassan District

- Dr. H. S. Usharani

Most of the records in Hassan District do not mention the persons who drafted them or the sculptors who inscribed them. But some of the scnabovas(clerks) mentioned are Vorayya of Kenatur, Nilakantha of Byadarahalli, Somanna of Girisiddapura, Varadappa of Belavadi, Madayya, Dasanna and Gopanna of Kanakatte, Nagannadeva of Mosale, Simpanna of Kallamgere, Linganna of Shambhunathapura, Phaniyappa of Honnagondahalli and Madayya of Mududi are prominent names.

One Sabhapathi wrote many records under Emperors Krishnadevaraya and Achutaraya. There are 85 sculptor who inscribed the records, of whom Vardhamanachari of Shravanabelagola wrought 7 records. But Hoysalas gave more prominence to sculptors. But no name of Jakkanacharya is seen in any of the records.

The Jalagara Dibba Inscription: A Re-appraisal.

-Dr. H. S. Gopal Rao

It was published in 1978 that the inscription at Jalagara Dibba is older than the Halmidi record.

Dr. B. R. Gopal and Dr. H. S. Gopal Rao visited the place where the record is installed and after careful examination have concluded that it belongs to Ganga Srivikrama and his dates (regnal years) fixed as 644 to 669 A.D. Thus it is finally decided that the record is of the 7th Century A.D.

Unpublished Brass Plate Inscription of Vittalapura

- Harihara Srinivas Rao

One Kannada inscription on brass pedestal found below the Rasalinga at the Mahalingeswara Temple, Vittalapura, Mundarigi taluk Dharwar District has been discoverd. In 6 lines, with the characters of the later Vijayanagar style, it states that Shimhasana Mantapa being donated, after fulfilling his desire by performing *vrata* in the name of Sri Kashiviswanatha and Annapoorna by Konappa, son of Desai Desha Kulakarni Thimmappa of Kote Kallaghatagi.

The date of this record, Shaka 1557 coincides with 10th October 1635 A.D. This date helps us to fix the life time of Bhistappayya on whose guidance this Shiva Linga was made, and who had also built the front gopuram of Hampi Virupaksheswara Temple. It is believed had that he had sacrificed his wife Laxmamba during construction. Veteran Alur Venkata Rao in his preface to the history of Sri Bhistappayya written in Kannada presumes his life time as 1600 A.D. The record clinches the date as 1635.

The Shivalinga weighing around 20 kgs consists of mercury sealed inside the Panchaloha, an alloy of 5 metals like copper brass etc., which is very rarely found in India. This throws light on the status of knowledge of alchemy of that period. The phrase Shimhasana Mantapa inscribed according to scholars is a unique discovery and contirbution to the glossory of epigraphy.

Newly Discovered Nishadhi Records from Koppal

- Smitha Reddy & M. G. Manjunath

Koppal in Raichur District was a very famous and holy centre(Kopanachala) of Jainism of antiquity. But this fact is not clearly visible now.

But during a recent damage to the Koppal fort, a part of it crumbled down and more than 60 stone inscriptions, mostly Jaina whose slabs were built into the fort wall came to light. Here four of the Jaina *nishadhi* records alone are studied. (1) The four-lined tenth century (palaeographically) record speaks of the burial of Padmanandi Siddahantha Deva; raised by Machabbe Kanti and the scribe is Labbandoja; (2) The second assignable to the Tenth Centrury informs of the death of Sakalachandra Bhattara Deva by undertaking *sallekhana* vow and this single poem is in the Kanda metre; (3) The third, broken at the base, is dated as 997 A.D. and speaks of the death of one individual (name lost) who was a disciple of Maladhari Deva. (4) The forth is a memorial of Devendramunishwara of the Kondakunda Anwaya, Deshi Sangha and Pustaka Gaccha.

Unpublished Inscription from Amrithur

- J. T. Jayaramaiah

- K. M. Krishna Kumar Yadav.

Though B.L. Rice has published two inscription from Amritur, this is a new record from the place found on the side of a field near Doddakere. This record is found engraved behind a herostone and of Vijayanagara times,dated 1484 A.D. The record calls Amrituru as Narasimha Samudra and Atakuru Agrahara. It announces a grant to maintain two tanks, one of them called Narashima Samudra by Virupaksha Odeya of Vijayanagara. It also speaks of granting five carts (to transport silt).

Two Unpublished Records from Arasikere Taluk

- Hanuma Nayak

In the Banavar Hobli of Arasikere tq in the villages of Bedarahalli and Basavarajapur, one inscription each have been discovered. The Basavarajapura Madeshwara temple has a herostone of the days of Hoysala Viraballala dated 1215 A.D. The herostone was installed in memory of (name lost) son of Mahadeva Setty.

The second record was discovered while levelling ground (under earth) and is of the Hoysalas dated 1240 A.D. When there was a fight betwen Kantappa of Kuruvanka Agrahara and the people of the Agrahara of Lakasahalli, the cows from Kuruvanka were taken away by their enemies, and the Gaundas of Kuruvanka regained the cattle. It is a herostone with illustrations but the name of the hero is lost. It speaks of Mavilennappa, an officer under Hoysala Someswhwara.

The Senavaras and their Records

- Dr. M. B. Neginal

The Senavaras are an ancient dynasty found ruling from the 7th Century A.D. in Chikmagalur, Chritradurga, Shimoga and Dharwad Disctricts. In addition to records published by Rice (Koppa 37, Shikaripur 278, Sorab 381, Chikmagalur 61,62 and 95, Davanagere 84 and 90), in the Nagarakhanda area 17 Gosasa Stones with inscriptions have been located. The article analyses the new records and lists them and provides their summary. Some of the Senavara rulers were feudatories of the Badami Chalukyas and some others of the Rashtrakutas. The Senavaras appear to have taken special interest in the then popular ritual of 'Gosasa (Gosahasra) dana' and their records have been located at Muttalli, Mallenahalli, Betkerur, Nulageri, Sidenur, Naregal, Hombali, Mattihalli, Kirawadi, Tilahlli, Satenahalli, Chikkonati, Kirunelli, Barangi, Abbalur, and Bandalika, in Dharwad and Shimoga Distriscts. These records throw more light on the Senavaras.(Dr. G. S. Dikshit feels these can be the ancestors of the Senas of Bengal).

A Clarification on 'Bhavana Gandhavarana' mentioned in Nandavadige Record

Dr. Channabasava Hiremath

'Gandavarana' means one who protects somebody. In the Nandavadige record one 'Bhavanagandhavarana' is mentioned. It means Protector (sworn bodyguard) of one's sister's husband. An Inscription from Mulgund says that in 1062 Perumala Madarasa was the Mahamandaleshwara of Puligere - 300 and Belvola - 300 and Yaraguppi, Gadag, and Navali records speaks of him as 'Bhavanagandhavarana' and one who killed the Chola. The Nandavadige (Hungund tq) record speaks of the heroism of Bhavana gandhavarana who is said to have killed Chola Rajadhiraja(at the battle of Koppam). With circumstantial evidence, Perumale Madarasa is identified as this Bhavanagandhavarana, perhaps, the brother of Mailaladevi, the queen of Chalukya Someswara II.

Sixteen Great Gifts as Mentioned in Kannada Inscriptions.

- S. Somanatha Rao.

This is an effort to list the references to sixteen (Shodasha) Mahadanas or great gifts from Kannada inscriptions and their political, religious and social significance. Almost all the Puranas deal with these great gifts, but the list of great gifts mentioned in Matsya Purana is referred in toto in our inscriptions. The great gifts (danas) are (1) Tula Purusha (2) Hiranya Garbha (3) Brahmanda (4) Kalpavriksha (5) Gosahasra (6) Hiranya Kamadhenu (7) Hiranyashwa (8) Hiranyashvaratha (9) Hemahastiratha (10) Panchalangala (11) Bhoo (12) Vishwachakra (13) Kalpalatha (14) Saptha Sagara (15) Rathnadhenu and (16) Pancha-Bhootha-Ghataka. A study of the inscriptions in Mandya, Mysore, Kodagu and Hassan districts is made here. There are no references of great gifts in the Ganga and the Hoysala records. But in the Vijayanagar period we find plenty of references from the beginning till the fall of the Empire. There inscritpions contain praises and titles of the kings and their lineage and refer to every king as the performer of great sixteen gifts. But some of the inscriptions carry the information in particular about the performance of great gifts and gifts of villages in this context. They refer to any one of the sixteen gifts. After Vijayanagar, the Mysore Wodeyars also continued the practice of making these great gifts. They are referred to till the beginning of the 20th Century. Today, the practice of these great gifts has vanished, but the shadow of these great gifts is still in practice, in new form.Gifts of rice, jaggery, sugar etc., of the weight of a person are made to the temples and Mathas.

The Sapta Santana : A General Survey

- Dr. Mrityunjaya Rumale

Creation of an **agrahara,** securing a son, building a temple, creating a tank, a fund, or a grove (**vana**) and writing poetry are described as Sapta Santanas. They are collectively enumerated for the first time in *Dharmasampadane,* Kannada poem by Chikka Mallikarjuna in 1460. Instances of their creation are listed here with reference to their various interesting contexts with the help of literary and epigraphical sources.

Srivaishnava Alwars at Hampi

- Dr. B. R. Gopal

A Hampi record dated 1534 speaks of raising of a 44-span temple in the compound of the Vithala Temple by one Gandhada Tippeshetty and he installed the images of 13 Alwars including Tirukacci Nambi. This person is a Saiva Nambi, included in the Alwars. Another record speaks of installation of Alwars in the Hazara Rama Temple.

A record dated 1553 of the days of Sadashivaraya from Vithala Temple grant for the (services of the)Alwars made in the days of Krishanadevaraya and revived in this days of Sadashivaraya. In the precincts of the damaged temple of Vithala, founding of a shrine of Modal Alwar is mentioned in a record of 1559. This can be to Bhutattalvar or of Nammalvar. The image identified as of Purandara Dasa found in the precincts of the temple could be of Nammalvar. A record of 1555 speaks of Nammalvar's shrine here.

Grants of Hande Palegars to Kudli Shringeri Matha

- Dr. Channakka Pavate

The Hande Palegars ruled over Bellary-Kurugodu region from the days of Vijayanagar to the days of the British. The Bellary and Kurugodu Kaifiyats are the chief sources on them. They were ogirinally Kurubas who accepted Veerashaivism, but have made grants to other sects too, of which grants to Kudli Sringeri Matha are noticed here. In 1576, the Sringeri Swami, Nrisimhabharathi came to Kudli. To his successor Sri Shankara Bharthi, Allapur Village was granted by Hande Pawadappa Nayaka. Almost 80 year later, i.e., 1746, the village was Guntahalli of Icharla or Ramadurga was granted to the Matha by Hande Ramappa Nayaka. The records are copper plates.

Tirumaladeviyara Pattana -Nagalapura, Hospet: A Study

- Dr. C. Mahadeva

Robert Sewell has said that Nagalapur, an extension of Hampi is the present Hospet. Dr. Vasundhara Filliozat has said that Hospet was actually Tirumala Deviyarapattana. The author claims that Hospet is the combined name of these two extensions of Vijayanagara times by quoting epigraphical evidences and the travelogues of foreign visitors. He gives an elaborate account of the historical background of Hospet and its various parts by consulting a number of sources.

Mirrors used by the Kannadigas of Yore

- Dr. Jyotsna Kamat

Tracing the hisory of mirros with the help of literary sources, the author gives an elaborate description of mirrors as seen in paintings and sculptures in Karnataka. Mirrors were mostly made of bronze and these were those held in hand, large ones with frames, those held by servants etc. The women used them to fix vermilion marks, to do their hair and also to see their decorated figures. Men including the sanyasis too had fascination for mirrors. The rich and the poor alike used it. Various line drawings provide illustrations for the mirrors used in the past and the styles of using them.

The Kaveri of Kodagu and the Ganges - A Historical Perspective

- M. G. Nagaraja

The Kaveri has its inception at a height of 1341 mt. on the Brahmagiri hills of the Western Ghats in Coorg (Kodagu). In inscriptions, it is recorded as 'Modalkaveri' (ie., Talakaveri). In Tamil Sangam literature of 2nd Century, she has been mentioned as "Kaveraputri". **Skandapurana** has also the same explanation. Geologically the river existed since millions of years. In those times, *i.e.* before the inception of the Himalayas and the Arabian Sea, South India and Africa had land connections. The Western branch of Kaveri used to flow up to Madagascar, via Kerala of those times. Recent researches also show these land connections by locating 'Sagarakanya/Samudra Parvata' in the Arabian Sea between South India and Africa. Kaveri rising from Kodagu finally merges with the Bay of Bengal at Poompuhar. According to Geologists, the Western Branch of Kaveri was once passing near Palghat and the

present 'Bharat Pula' was the original path of Kaveri's Western Branch.

The Barapole rising in Tumbe Male of Malenadu in Kodagu seems to have a 'River capture' by its 'U' shape flow. Archaeologists also have observed this. Since it is said that the existence of path of the former river flow near Palghat and the present Barapole joining Arabian Sea near Balyapathemi-Charakal, it is likely that the Western Branch of the Kaveri were flowing through Palghat and Charakal making them 'Islands'. This was the situation of the geological past, when the Himalaya and the Ganges had not yet born. Since the South Indian rivers are more ancient than the North Indian rivers, Kaveri in the above background seems to be older than the Ganges geologically. Mythological stories also support this.

Kolalanadu : A Historical Survey

- P. V. Krishnamurthy

Kolar was the ancient Kuvalala, the first captial of the Gangas. Under the Cholas it was the centre of Ganga-1000 province, and they also called it Kuvalalanat, etc. 'Kuval' is red lotus *(naidile)* and 'Ala' is banyan tree. The name appears to have originated from the lotus pond with a banyan tree on its bank. The paper traces the history of Kolar during subsequent times under the Hoysalas, the Vijayanagara rulers, the Marathas, the Mughals, Haider and Tipu and also discusses its monuments like the Kolaramma temple etc. It is a survey of the history of Kolar.

The Ucchangi Fort that Earned the Title 'Giridurgamalla' and 'Shanivarasiddhi' to the Hoysalas.

- Dr. Channabasappa S. Patil

The hill fort Ucchangi in Harapanahalli Taluk must have been Uchchasringa, which has attained the present name. A record of 1064 A.D. speaks of the different names the place had in various yugas, and it was the second capital of the Banavasi Kadambas under Ravi Varman(485-514). One Kaduvetti made a serious but futile effort to conquer it. It was later under Chalukya Rajaditya when it was conquered by Ganga Marashimha II in 971. In 1064 when it was under Kalyana Chalukyas, one Devapayya administered Uchchangi-30. Though Hoysala Vishnuvardhana conquered it in 1031, he could not retain it for long. Its conquest by Ballala II in 1177 is highly eulogised, and he is called 'Giridurgamalla' and 'Shanivarasiddi'. After the fall of Vijayanagara, it came under the Palegars of Harapanahalli. They handed it over to Chitradurga Palegars. The paper gives a detailed description of this impregnable fort with its several round of ramparts, bastions and other defence contrivances.

Jainism under Mysore Wodeyars -A Survey

- Dr. [illegible]hadevi

The history of Mysore between 1610 to 1732 shows the soft corner the Mysore rulers had towards Jainism. Chamaraja Wodeyar (1617-37) came to know that the Shravanabelagola Swamy had been forced to live in Gersoppa and the lands of the Matha had been pledged to others for loan. The prince ordered that lands of the temples and Mathas should not be pledged any more. He invited the Swamy to the capital, honoured him and restored the lands of the holy centre of Shravanabelagola and saw that practice of Jaina Festivals at the place could continue without let or hindrance. Kanthirava Narasaraja made land grants to many Jaina scholars. Devaraja (1659-1673) granted the village Madani for the maintenance of Jaina ascetics at Shravanabelagola. Chikkadevaraja, though a staunch Srivaishnava, patronised Jainism. He had the Jaina Ministers - Vishalaksha Pandita and Chidananda in his

cabinet. He persuaded people to give up animal sacrifice. He helped scholar Chidananda to succeed to the S. Belagola Peetha on the demise of the previous swamy. As Vishalaksha Pandita was his friend from his boyhood days, his religious thoughts influenced the prince. The bastis in his kingdom were renovated. He had the Mahamasthakabhisheka of Gommata performed in 1678 and offered a ratha to Gommata. When Vishalaksha Pandita was murdered in 1686 due to some conspiracy, he assured the Jainas all protection. He built the tank at S. Belagola. When a procession during Jainotsava was hampered at Hassan, the hurdles were removed by the Royal order. Kanthirava II similarly encouraged Jainism, and many Jainas held notable position under him. He renovated many bastis around Kanakagiri and made land grants to them. Krishnaraja II performed Pustakapuja at Shravanabelagola and granted two villages for the services of Gommata. He also opened a feeding house near the tank of the place and made grant of lands fetching 1000 varahas to the choultry. He also on hearing the news that the Jainas were prevented from holding a procession at Shravanabelagola ordered extending of protection to them.

Is the Kumara Swamy Hill of Sandur, the "Karthikeyavana" of Ramayana Days?

- Dr. A Sundara

In the two verses, Nos. 22 and 23, of the 'Kishkindha Kanda' of the *Ramayana*, the high quality and standard of the iron (steel?) weapons prepared in Kartikeyavana is emphatically spoken in no uncertain terms by no less a person than Sri Rama who was extraordinarily adept in the use of weapons.

In the Kumaraswamy hill near Sandur (Bellary dt.) are three temples, one of 8th, another of early 10th and the third of 12 Cent., dedicated respectively to Parvati Devi, Kumarswamy and Shiva (Patalesvara) and a very large stepped tank of the same Century, known as 'Agastya Tirtha', besides quite a few sculpture such as Naga, Kubja Yaksa (of c.2nd-3rd C.A.D.), Brahma, Skanda (c. 5-6 Cent.), Vishnu (Trivikrama form), Surya, Anantasayana (all of early 10th Cent.) etc. The hill is therefore said to be Kshetra of Kartikeyasvamy and is believed to be 'Kartikeya Vana'.

In Kudutini, about 30 km north-east of the Kumaraswamy hill as many as nine inscriptions ranging in date from the 10th to the 13th Cent., mention 'Karthikeya Tapovana' and its religious heads who were required to be present along with the Panchavargas of Kudutini(Kottitone) who were the votaries of the god Kartikeya while land grants were made to various temples there. In the locality also is a 10th century temple dedicated to Kumarasvamy. A detailed analysis of the ten inscriptions from Kudutini and one from the Kumarasvamy hill, the traditions and the temple remains at Kudutini undoubtedly indicate that there is no area that can be identified as Kartikeya Tapovana in and around Kudutini. It is the temple area in the Kumarasvamy hill near Sandur above is the 'Karhikeya Vana' of the Ramayana, the Kudutini inscriptions also speak of the Sandur area only.

Further, the enormous deposits of the iron ore of very high quality especially in and around the hill, the occurence of iron spears, swords, daggers and arrow, heads in considerable number in the 1947 excavations of the Iron Age Megaliths (c.900-300 B.C.) in Brahmagiri, about 50 km south-east of the hill on the one hand and of the depiction of horse-riders carrying spears, swords etc., in the Hire Benakal rock-paintings of the overlapping Chalcolithic-Megalithic culture, about 50 km north of the hill and the probable

prevalence of copperc (bronze) metallurgical technology already in the preceding Chalcolithic cultural stage (c. 1600-100 B.C.) in this region on the other clearly imply the probable production of iron weapons on a large scale in the area of Karthikeyavana, known for their quality so widely that could find a mention in the *mahakavya*, Ramayana. Perhaps this large scale production of weapons of high quality made even Asoka, the Mauryan emperor(c. 273-234 B.C.) to have his stronghold on this region as evident from the repeated occurence of his edict in as many as eight places from Sannati to Brahmagiri and an administrative head-quarters of the Mahamatras in the latter, the southern most border known of his empire.

Further, the Panchavargas (probably, the blacksmith, the goldsmith, the carpenter, the bronze smith and stone cutter) of the Kudutini inscriptions, the votaries of Kartikeya, were the descendants of a section of Iron Age Megalith builders, manufacturing iron weapons etc., and were the worshippers of God Kartikeya in the hill since then.

History and Culture of Sandur

- S. M. Nagabhushana.

In the ancient town of Sandur and around it, a number of archaeological remains ascribed to different periods are seen. An attempt is made here to survey the monuments of Sandur. According to literary sources it was called Skandapura in ancient times and later it became "Sandur".

Here are seen a number of inscriptions of the Rashtrakutas, Kalyana Chalukya, Hoysalas and of the Vijayanagar times, the Ghorpade family also administered the region.

The Parvati temple on the Kumarswamy hill was the earliest temple in the disctrict of Bellary. It is of the Badami Chalukyas or of the period of the early days of the Rashtrakutas. The Kumaraswamy temple belongs to the reign of Kalyana Chalukyas. There are a number of sculputures in the Sandur Temple. There are a number of holy places around Sandur and the Kumaraswamy hill. Naganatha, Hari Shankara, Bhimathirtha, Bhairava Thirtha, Ramagada, Taraka Temple and Vithala Temple are the religious places. The palace of the Ghorpades and Krishnanagar fort are of historical importances.

The Basadi Mentioned in Vaddaradhane and Sandur

- Dr. J. M. Nagayya

Vaddaradhane, the first Kannada prose work narrates the story of one Jaina Kartika Rishi, who later was killed at Kogali. A basti in his memory is said to have been built at the Sandur Hills. But the present Kartikeya temple cannot be identified as a basti. There is a brick structure at Jogikolla near Nandihalli in the precincts of the Sandur Hills. This structure, they say, once had a Jogappa image, which according to the locals was a nude one. This could be of a Tirthankara and the basti mentioned in Vaddaradhane could be this monument.

The Records of the Sringeri Matha Relating to Upadhi

- Dr. A. K. Shastri

About 1,200 years ago, Adi Shankaracharya, founded the Matha at Sringeri. The Vijayanagara emperors, the Nayakas of Keladi, the Maratha Rulers, Muslim rulers like Haider, Tipu and Nizam, the Odeyars of Mysore and the British Commissioners granted lands to the Sringeri Matha and patronised it. The *Kadatas* of the Sringeri Matha contain several records relating to 'Upadhi' (duty of a priest), spread over from A. D. 1680 - A.D. 1790. For the construction,

renovation, maintenance and for the regular worship. The Jagadgurus either granted lands or paid salary to the priests.

The records relating to Upadhi, in Sri Rameswara temple at Harkeri, Sri Mukambika and Sri Janardana at Kolluru, Sri Narasimha at Vidyaranyapura, Sri Sharadamba and Sri Mallikarjuna of Sringeri are found in the Kadatas. In A.D. 1747, SriAbhinava Sacchidananda Bharati granted land worth the revenue value of 12 varahas to Vishveshwara Bhatta for conducting Sharada Sahasranama at the holy feet of Sri Sharadamba. This is one instance. Rice, oil, salt, ghee, arecanut, betel leaves, fruits, coconuts, jaggery etc., were used in the various prescribed quantities on several religious occasions as per details in the records. Their price is also mentioned. Besides shedding light on the religious conditions, the records relating to 'Upadhi', also shed light on the contemporary economic and social conditions. The Jagadguru was the custodian of such charities.

Some Facts about Emmeya Basava

- Dr. F. T. Hallikeri

The Veerashaiva saint Emmey Basava, also known for his 'Kalajnyana Vachanas' was the devotee of the Jambukeshava Temple near Hampi. He has also composed *Ballalaraya Sangatya.* He was possibly a person with the name Basava, engaged in tending buffaloes, and was thus called 'Emmeya Basava' as testified by poet Siddananjesha. As he speaks of Krishnadevaraya and Achutaraya in his writings, he must have lived during the 16th Centrury. A copper plate dated 1543 from Nanjangud speaks of a grant to him by Emperor Sadashiva Raya. He must have lived at Konchageri in Shiraguppa Taluk, where a *samadhi* ascribed to him and also a Jambukeshvara temple are seen. 'Emmeya Basava' is a common name of many boys of the place to indicate the saint's popularity in the place. This must be the place which can be identified with 'Koramageri' mentioned as the place of the saint in old literature.

Sanskrit Works of Keladi Rulers

- Dr. G. V. Kallapur

Of the Keladi rulers, Venkatappa Nayaka(1582-1629), Basavappa Nayaka I (1698-1715) and Basavappa Nayaka II (1740-1755) were Sanskrit writers. Venkatappa has written Shivageeta Vyakhyana, Veeramaheshwara Sudhavaardhi, Tantradhikara Nirnayam and Shivashatapadi. Basavappa I has written Shivatattva Ratnakara, the renowned encyclopaedia and Subhashita Suradrumam. Basavappa II has written a long commentary Panchashloki Vyakhya to the five shlokas said to have been composed by one Haradatta in defence of Shaivism. The 'Vyakhya' is a long scholarly commentary on Veerashaivism. The article introduces these royal writing with necessary illustrations.

Naga Pantha and Nagamandala: A Historical Survey

- Mohan G. Hegde

Tracing the popularity of serpent worship world over in historical times, the author discusses the practice of serpent worship prevalent even to-day and also the ritual Nagamandala. This ritual is now popular in Dakshina Kannada and the riutal is performed in an elaborately decorated pandals where various floral items including fruits are used. An artistic drawing of Naga is outlined by using five colour powders in the *rangoli* fashion which is an elaborate art work. The drawing is decorated with flowers. A ritualistic folk dance with the chanting of songs take place around this venue which is long and artistic. The article lists all details pertaining this costly ritual where thousands are also fed. This highly complex ritual

has music, art, dance and other arts forms combined and witnessing it is a hair-raising experience.

Two Rare Narasimha Images

- H. L. Shivashankar

A seated two-armed Narasimha image is found at Sannalli at its Ashokavana in Sirsi Taluk. It belongs to the 12th Century. Its head has curly hair and it has decorations like pendant, sacred thread, bracelet and waist band. Old Narasimha images are also seen at the Madhukeshwara temple of Banavasi, Halasi, Kudli etc. At Kunigal a four-handed standing image has been unearthed, and it is more than one metre tall.

The Maddaneshwara Matha of Kulahalli - A Study.

- K. B. Sadashivappa

Five Veerashaiva saints had stayed at the Bagali Kalleshwara Temple for some time, and one of them, Maddaneshwara, married one Kanakavva of Kulahalli and begot a child later known as Gonibasaveswara. This information is culled out from traditional statements, and Kulahalli, a place near Bagali has two mathas, one of Gonibasaveshwara and the other of Maddaneshwara. The Maddaneshwara Matha is a huge complex structure, with a *prakara* which is more than 500 feet long and 280 feet broad. It looks like a fort. After crossing the three-line ramparts is seen the **garbhagriha** with the image of Maddaneshwara. The Matha has many interesting features like four caves, two of them having wells and many inner recessess including storing pits. It could have been an ancient royal structure later used as a Matha. The princes who were devotees of the Bagali temple could have stayed there earlier.

Where is Kuhundi Town?

- Hanumakshi Gogi

Parts of Belgaum district bordering Kolhapur district, have been described as Kuhundi-3000 in inscriptions. Where was its headquarters town? It is described in a Kolhapur record of 1135. It pin points to some place in Chikodi Taluk with word 'Kodi' or 'Kudi' incorporated in its name according to Prof. Kalburgi. It had an Aditya (Surya) Temple. This paper pinpoints at Pattanakundi in Chikodi Taluk which has many Later Chalukyan monuments. The Vithala Temple here has an ancient Surya image as its presiding deity. It could be the ancient town Kuhundi.

The Badami Revolt

- Dr. Mrityunjaya Horakeri

The son of the Dewan (of the dethroned Chatrapati of Satara), Narasimha Petkar met the dethroned Chatrapathi Paratap Singh at Nimb and secured a seal from him. Making use of the seal, he won over many soldiers including one Koheran, an Arab from Surapur. They laid siege to the fort of Badami on 27.5.1841. The flag of Satara was hoisted on the fort. They took charge of the Treasury also. British forces from Belgaum and Dharwad reconquered the place. Narasimha was sentenced to life imprisonment and he died in Ahmedabad prison in 1862. A ballad on this revolt was published by Fleet in 'Indian Antiquary'.

Naragund under the Peshwas (1787-1810)

- Dr. S. Y. Sawant

Based on Marathi *modi* records, a list of the villages under the Naragund Desais (the Bhaves), the various revenue arrangements in the 49 villages, the items of state income, the salaries paid to officers, apportioning of grants to temples and other charities etc., are discussed. The paper gives a good insight into the nature of Maratha

rule, also touching on social, religious and economic conditions.

The Role of Mysore State in the First World War

- Basavaraja N. Akki
- Sadashivayya Y.R.

During the I World War, Mysore State helped the British overlords with men and materials. It collected war contributions and loans from people. Women's association also contributed their mite. The Bangalore Municipality contributed Rs. 90.56 lakhs towards War Fund. War loan amounting to Rs. 1.078 Crores was also raised. Recruitment to the army was also encouraged by starting local committees and 1931 men were recruited. The paper contains elaborate details on the subject.

The Contributions of Inchageri to Freedom Movement.

- Dr. Sarojini Chawalar

Inchageri is a village in Indi Taluk of Bijapur District which is a famous spiritual centre.Its head during the freedom movement days, Murgod Mahadevappa, popularly called as 'Devaru' played a prominent part in the Quit India Movement. Their network of the mathas and the devotees including women played a prominent role. Kottalagi(Belgaum dt.),Asuti (Gadag tq) and Sonihal (in Jatt tq, Maharashtra) were centre where explosives were manufactured secretly. The paper outlines in detail, the various activities of the followers of the Matha which were revolutionary in nature. One of the women workers, Eramma Shirahattimatha from Hombal provided many details to the author.

Kaifiyat of Anekal Palegars

- Dr. Devarakonda Reddy

A descendant of the Anekal Palegars, P. S. Shivakumar handed over a xerox copy of the Kaifiyat and some other papers.The earlier history of the family is in a confused shape in the Kaifiyat. But details after 1757 A.D. are correctly given. The Kaifiyat was perhaps written in 1800. The family is called here as 'Munagina', meaning 'Musukina' a section among Morasu Vokkalus, and the known earliest person of the family was one Devappa claiming to have come from Alakur Vaderahalli, near Kanchi. They settled down at Sugatur. His son Tammegowda built the Ayimukteshwara temple at Hoskote and the Tammambudhi tank. His elder son ruled at Hoskote, second one at Kolar and the third one at Shidlaghatta. The one ruling from Hoskote, Ayyamagowda's great grandson Chikkaraya Tammegowda started ruling from Anekal and built the Amrita Mallikarjuna Temple of Anekal, the big tank there and also created the Tammasandra Agrahara. His grandson Viransnjunda Tammegowda was imprisoned by Haidar Ali in 1757 and in about 1793 he died in prison. His consort Gauramma was accepted as the successor in the line and she sought asylum at Krishnagiri under the British. The British promised her the fief back and secured all help in their war against Tipu, and after the fall of Tipu, the British did not keep their promise, but put them under the supervision of Dewan Purnaiah, who merged Anekal in Mysore state and paid the family a pension of one thousand varahas. The Kaifiyat gives a detailed list of successors of the Anekal Branch, but it differs from the information had from epigraphs . But it provides useful insights into their rule and conditions of their times. It refers to the inroads of the Marathas and the Mughuls too.

The 'Jayarekha' in Possession of Muttina Mummadi Elunadu Prabhus.

- Dr. B. Nanjudaswamy

Kora, Madhugigi, Tariyuru, Cheluru, Bidare, Gubbihosahalli and Dodda Ennangere were feudatory principalities under Vijayanagar, and these seven fiefs were held by seven brothers. A roll of paper in the custody of a village accountant at Kora who lives at Kora where descendants of the Kora branch are still living provides many interesting details about the recovery of territory, creating townships and settling various professional people there. The account states that the family was sent to the South by Vijayanagara Emperor Tirumalaraya after they defeated one Mullakhan from Delhi. They founded the settlement Kora in circa 1346(?). Of the several brothers, one built Mummadi Pattana where they built temples, appointed priests for the temple and also appointed the 12 Kaiwada (Balutedars) people. In addition to the Palace, the place has the house of Dalavayi, one Matha, ten brahmins households, 12 Bayindara, 10 Komati, three Jerikomati, 20 Bedar, 15 Kunchatiga Vokkaligas, 2 blacksmith, 2 goldsmith, 15 shepherd, 20 Togata Weavers, 2 Jalagars, 2 lime makers, 10 salt makers, 3 dhobis, 2 barbers, 10 Right handers, 15 Left handers, thus 284 household and one Matha.

Similar details about the founding of new fortified towns of Bijawar, Siddapur, Maddagiri and other places and settling various professionals in the towns are made available. The record contains rich socio-economic details of the late medieval period and post Vijayanagara times.

Image with Record at Varuna

- Dr. H. R. Raghunatha Bhat

At Varuna near Mysore, a life-size sculpture of Bhagavati containing a record about its installation during the Eighth Century is seen. The epigraph on it, five-lined, says that Sri Ela, Aratti's son, raised a Bhagavati shrine and granted land, small vacant ground and a tank. The Arattis are feudatories of the Gangas. The image is in folk style and eight handed. The record provides some insights into the rulers of ther Aratti family, which had princes like Chottaman, Tirar, Ela etc. They require to be studied. It is Ela who installed this interesting deity.

Importance of Betel Leaves and Varieties of its Use.

-Dr. Pratibha Chinnappa

Betel leaves have not only social and religious importance but also political. Their offer is a challenge to a soldier. It is an ancient practice mentioned in literature and by foreign visitors. The betel leave gardens were considered as sanctified places which could not be entered with footwears on. Trade in them was a source of income to the royal treasury. A poem of Allasani Peddana in Telugu summarises the information of partaking betel leaves, the ideal situation for offering it and the inspiration it can provide etc.